

Names of Japanese Newspaper,  
Magazines & Religious Journals,

Holland, Mich., March 5, 1900.

RECEIVED  
MAR 10 1900

Mr. R. E. Speer,  
156 Fifth Ave., New York.

Dear Mr. Speer: -

Your letter of Feb. 26 came to hand yesterday. Enclosed please find the list you asked for. It is not complete, but will, I think be found to include the principal ones. Wherever the quotation marks are used, the judgment expressed is that of the "Japan Mail". Where I was entirely without means of judging whether a paper was weekly, daily, or monthly, I have said nothing. Those of which I was not quite sure I have marked with (?).

It has been a pleasure to do this, which will be of value also for my own study. If I can do anything more for you along this line, do not hesitate to call upon me. As to the lectures, I had not intended them for the public, and feel somewhat diffident about offering them to a publisher. I am having a synopsis of each printed for the students of the seminary, and will send you a set of these when the course is finished. Any suggestions from you will then be welcome.

Cordially yours,

*Albertus Pieters*

Alphabetical List of the Principal Journals Mentioned in the  
Monthly Summary of Current Japanese Literature or Religion, in the  
Japan Weekly Mail. Prepared by A. Pieters. March 5, 1901.

# .....

- Asahi (Morning Sun) Daily newspaper, general.
- Bukkyo, (Buddhism) Chief organ of the Buddhists. Monthly(?)
- Chiuo, Daily Newspaper, general.
- Chuo Koron, Buddhist magazine, monthly, originally Hanzei Zasshi. Named 1899.
- Dai Nippon, Monthly, general literary character, has a few pages in English, Editor K. Matsumoto, "Discusses commerce, finance, literature, and other subjects."
- Dokuritsu Zasshi, (Independent Magazine) Monthly, Mr. Uchimura's organ, now extinct. One of the staff has started another magazine on the same lines, named the Tokyo Hyoron, (Tokyo Review)
- Fukuin Shimpo, (The Evangelist) Weekly organ of the Church of Christ in Japan. Considered the best family Christian newspaper in the country. Editor, Mr. Uemura.
- Fukuin Soshi, Monthly, Devoted to theological discussion, principally in the hands of the Congregational missionaries. Composed largely of translations from American theological reviews.
- Gengogaku Zasshi, Monthly, Started Feb. 1900. "Object is to aid the study of language by publishing specimens of all kinds of literature."
- Gokyo, Weekly, Organ of the Methodists.
- Gwaiko Jiho, Monthly (?) Devoted to discussion of international relations. Very high class magazine, often quoted in Summaries, Dr. Ariga, Japanese authority on International Law, one of the chief contributors.
- Hanzei Zasshi. See Chuo Koron.
- Hochi Shimbun, Daily, general.
- Hogaku Kyokai Zasshi, Very old magazine. "It is said to be one of the best supported of the numerous law magazines that appear? Monthly(?)
- Horitsu Shimbun, (Journal of Law) Started 1900. "The object of this newspaper is to make law intelligible to ordinary people and to discuss subjects of wide public interest."

Alphabetical List of Japanese journals, (2)

- Jichi Kikwan, (Local Government Organ) "Discusses municipal affairs generally"
- Jiji Shimpō, Daily. One of the very best journals of the metropolis. Under control of Mr. Fukuzawa, recently deceased.
- Jimmin, Daily (?) general.
- Jizen Shugi, "Published three times a month. Discusses charity and related subjects."
- Jogaku Zasshi, and Jogaku Sekai, woman's magazines.
- Kakushin, General, Monthly(?) Editor, Mr. Shimada Saburo, a prominent literary and political writer. Also real, although not nominal editor of the "Mainichi Shimbun".
- Keisei, (World Reformer) Editor K. Matsumura. "Aims to be an entirely independent political organ".
- Kenseito Toho, Organ of the Progressive Party, now superseded by "Seiyu", q.v.
- Kirisuto kyo Shimbun, Weekly, Organ of the Congregationalists. Now superseded by the Tokyo Maishu Shinshi. Concerning change, Japan Mail, Jan. 27, 1900, says, "The Kirisutokyo Shimbun is to assume a new form and a new name from the beginning of the year. It is to be called the "Tokyo Maishu Shinshi", and will be a (weekly A.P.) magazine. The present paper dates from 1883, when it was called the Tokyo Maishu Shimpō, and was edited by Messrs. Uemura, Ukita, and Kozaki. In the course of years it underwent several changes to suit the times, and now it purposes enlarging its scope so as to include the discussion of politics, education, literature, family life, and other subjects bearing on the welfare of society. The paper will then lose its distinctively religious character and enter into competition with the already crowded list of ordinary magazines."
- Kokon Bungaku, (Ancient and Modern Literature) Started Feb. 1900. Monthly. "Seems to be of a conservative <sup>tendency</sup> character and chiefly expository in character".
- Kokumin Shimbun, Daily, General. Said to be an excellent newspaper, and to be in the hands of Christian men.
- Kokumin no Tomo (People's Friend) Monthly, connected with preceding.
- Koye, Organ of the Roman Catholics.

Alphabetical List of Japanese Journals, (3)

Kokei Shiryo, (The Biblical Expositor) Monthly magazine of theology and exegesis. Controlled principally by Methodist, Presb. and Baptist Kuni no Hikari, (The Light of the Land) Organ of the Temperance Movement.

Kyorin, Chief Shinto organ up to Nov. 1899, when the name was changed to "Sokoku" (Country of our Ancestors) in commemoration of the fact that Shinto ceased to be regarded as a religion.

Kyoiku Jiron, An educational magazine.

Kyoiku Koho, ditto.

Mainichi Shimbun, Daily, General under control of Mr. S. Shimada.

Meiji Hogaku, "Published monthly since Sept. 15, 1899. Object is to discuss modern legal changes and the progress of law in Japan and the West."

Meiji, Monthly, an advocate of non-party cabinets.

Miyako (The Capital) Daily, general.

Nichi Nichi Shimbun, Daily, high class general newspaper.

Nichiyo Soshi, Organ of the Protestant Episcopal work.

Nihon Kyoiku, An educational magazine.

Nihon Shugi, Organ of the extreme nationalistic tendency. Started in 1897, died, 1900. Demise looked upon by some as indicating that the anti-foreign reaction has about spent its force.

Nijisseiki, (Twentieth Century) Started 1900, monthly, general.

Nippon, Daily, General. One of the Jingo type of newspapers.

Niroku, Daily (?) general.

Rikugo Zasshi, Unitarian, but one of the ablest religious journals. Amalgamated with the Unitarian "Shukyo" in 1898.

Sangan, (Three Eyes) The three eyes are Buddhism, Confucianism, and Shinto. "Chief object is to oppose Christianity by uniting against it all available forces connected with the three above mentioned creeds" Started 1899.

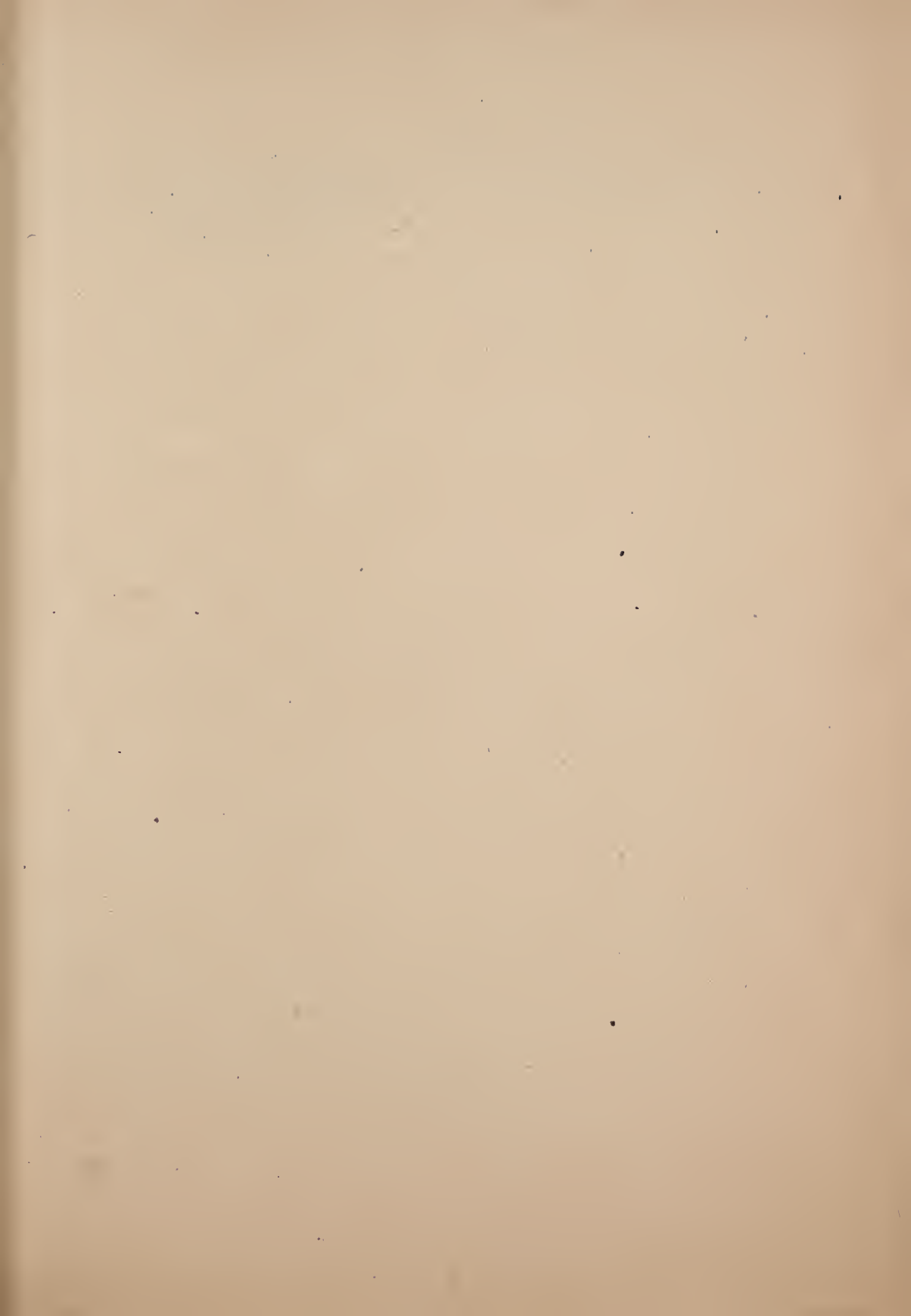
Seikyo Shimpo, Organ of the Greek Church.

Seiyu, Organ of the new party organized under Marquis Ito.

Sekai-no-Nihon (Cosmopolitan Japan) A high class monthly (?) often quoted.

- Shakai (Society) Monthly devoted to the discussion of sociology.
- Shakai Shimpo, (Social Journal) Ditto. weekly(?)
- Shakai Zasshi, (Social Magazine) Ditto. *Monthly.*
- Shigaku Zasshi, (Magazine of History) Devoted to historical investigations. Associated with the "Shigakkai" Historical Society in connection with the Imperial University.
- Shin Bukkyo (Neo-Buddhism) Monthly, Started 1900, to discuss the newer Buddhism.
- Shinri, Organ of the German liberal mission.
- Shinseiki, A magazine often quoted in the religious summary, but I have not been able to determine definitely what it stands for.
- Shukyo, (Religion) Unitarian organ, since 1898 amalgamated with "Rikugo Zasshi".
- Shogyo Shimpo (Journal of Commerce) Daily, (?) general newspaper.
- Sokoku, Shinto organ, see ~~Hanzai~~ Kyofin.
- Taiyo, Monthly, formerly ~~semi-monthly~~ <sup>semi</sup> semi-monthly of half the size. General Magazine. Very high class. Often quoted in Summaries. Has the best talent of the country as contributors. name means "The Sun"
- ~~Teikoku~~ Bungaku, (Imperial Literature) High class literary magazine.
- Teichijin, Up to the end of 1899 known as a Roman Catholic organ. "Has entirely changed its character, and now seems to figure as a political organ" Able journal. Often quoted.
- Tetsugaku Zasshi. (Magazine of Philosophy.) Devoted to discussion of philosophical and ethical questions.
- Tokyo Maishu Shinshi, successor to Kirisutokyo Shimbu, q.v.
- Tokyo Hyoron, successor to Dokuritsu Zasshi, q.v.
- Waseda Bungaku. Now extinct, but for many years a prominent literary magazine, organ of Count Okuma's school, Waseda Semmon Gakko.
- Yomiuri Shimbu, Daily, General newspaper.
- Yorozu Choho, Daily, general newspaper. Contains a column or two in English,

edited by Mr. Uchimura. Some consider this paper one of high character, deserving praise for its fearless exposures of all kinds of wickedness. Others, including the "Japan Mail" call it merely a sensational "yellow journal" that batters on slander.







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MAR 6 1935

March 4, 1935

*J. D. ... Council*

Rev. Sidney L. Gulick, D.D.,  
160 Fourth Street,  
Ashland, Oregon.

My Dear Dr. Gulick,

I have just been reading the January 15th issue of International Gleamings from Japan, published by the International Association of Japan. The leading article is by Baron Sakatani and is entitled "About the Disarmament Conference of the Three Countries, -Japan, England and America." In this article occurs the following paragraph:

"To deal with the Chinese question is like to eat a big slice of tough beefsteak. One cuts a piece off and takes a bite. The longer one chews it, the more tasteless it gets. The English never hurried and sat down to take time. He began to eat the steak little by little. In other words, he started with the system of Custom-house, and tried to go on further and further into deeper places, trying this or that and often changing its tactics so as to lead China to the fullness of civilization. On the whole, the English attitude toward China was clever, but in spite of it all, he has yet to learn of the characteristics of Chinese, having not accomplished much after all. The American sent to China many missionaries, and poured his treasure there. He is trying to treat the Chinese question through the powers of religion and money, which are two mighty factors as civilizing forces, but one cannot help fearing lest all his effort should be doomed to failure."

You know Baron Sakatani very well. Would it not be well for you to write to him calling attention to the unfairness and inaccuracy of such a statement as this which construes missions and commerce alike, as nationalistic and political agencies and which interprets our missionary work in China as an effort on the part of America to influence and control China.

Perhaps the reference to money does not cover commerce but refers to the charitable gifts which may have been made for famine relief, flood relief, etc., etc. If so, his statement is only the more untrue and objectionable.

One is surprised that a man like Baron Sakatani would make such a statement as this. He ought to know that it is not the American who sends his religion and his charity to China, it is the Christian who does so, and whose activity is absolutely divorced from all nationalistic policy and all political purpose.

Would it not be well if you would take up the matter tactfully and persuasively with Baron Sakatani and perhaps write an article to the International Gleamings that would point out the unworthiness and the untruthfulness of such a statement?

The same issue of the Gleamings contains an interesting article entitled "Licensed Brothels Going", from which one would not know that missionaries had ever exerted any influence whatever in bringing about this reform.

Rev. Sidney L. Gulick

-2 -

2/4/55

With kind regard,

Very cordially yours,

RES:C.

EXTRACT FROM LETTER TO MR. DAY.  
FROM A JAPANESE.

"It must be a splendid work, from the Christian standpoint, to present the true condition of our country - its object being to do the best for human progress, through righteousness and true love - and to make obvious that war between the two countries is quite impossible unless this country would go and attack us. We don't want to send immigrants here for there is plenty of room in Korea and Manchuria, we only want to do business in the East. And I know of nothing else about which we might fight."

SUBSCRIPTION OFFICE  
SIRA COLLEGE ELMIRA, N. Y.

PRINTING AND MAILING OFFICE  
SYRACUSE, N. Y.

# Assembly Herald.

BUSINESS OFFICE  
36 FRANKLIN STREET  
AUBURN, N. Y.

RECEIVED  
MAR 19 1895  
MR. SPEER.

March 13, 1895.

My dear Mr. Speer:-

The enclosed circular letter came by to-day's mail from Japan.

I remain,

yours sincerely,



To the Editor of the "Assembly's Herald"

February 26, 1895

The attention of the Christian public in America has been drawn within the past few months to the state of the Presbyterian Church in Japan. It has been declared to be unorthodox, even semi-rationalistic, and its dealings with irregularities of conduct in certain of its ministers have been characterized as persecution of the faithful and orthodox among the latter. These charges have been shown by our published statement to be wholly without foundation; nevertheless there is little doubt that a recent occurrence in one of the Tokyō presbyteries will be used to strengthen the position of those who are attacking the church. We therefore feel that the facts concerning this matter should be given a publicity that would otherwise be unnecessary.

In the latter part of December last we received a letter from the Asakusa Church of Tokyō with which the Rev. Mr. Sakurai has been connected during the past two or three years. It stated that the church members had decided to withdraw in a body from the "Church of Christ in Japan" on account of its "unpresbyterian" character; but that they desired our continued support and promised to adhere strictly to their purpose to work in the interests of "pure presbyterianism".

In our reply we urged them to think over the matter carefully before acting, and asked why they held the adverse opinion concerning the "Church of Christ in Japan". A special meeting of the second Tokyō presbytery was held on January 17<sup>th</sup> to consider the notices of withdrawal that had been received from the church and Mr. Sakurai.

neither Mr. Sakurai nor any members of the church were present at this meeting, and besides the form of the writing presented was somewhat irregular. It was therefore thought best to appoint a committee to confer with both parties on the subject. The presbytery's action was in no wise precipitate or unconstitutional. The committee consists of three persons, one of whom was Dr. Alexander. They found that Mr. Sakurai and the committee of the church were not disposed to communicate further with the presbytery or even to discuss the matter with them, its representatives, however informally.

It should be noted that while the nominal church membership is over one hundred and twenty, the actual number of active Christians is less than a score.

Late in January we received a second letter from the church's committee, which was to the same effect as the first and equally indefinite as to their reasons for regarding the "Church of Christ in Japan" as ~~an~~ <sup>either in faith or government.</sup> un-presbyterian, ~~body~~. To this letter we replied that since no proof of the charges made had been presented we could continue to aid the church as hitherto only on condition that it remain in connection with the "Church of Christ in Japan" with which we ourselves continue to be in active and cordial cooperation. We declined however to go on supporting Mr. Sakurai as its pastor (or S.S.) - and this for reasons entirely apart from the question of orthodoxy. For a long time he has been patiently borne with by missionaries in this and other parts of Japan; but his disposition is so far from

Being a peaceful man that further consideration for him now is out <sup>3</sup>  
of the question.

A fortnight or more has passed since our second <sup>reply</sup> ~~letter~~ was sent to the church. It now appears that a majority of its active members, including the elders and principle men, have changed their minds and wish to remain in the "Church of Christ in Japan", on condition that they be allowed to move for a revision of the ~~Con~~ fession of Faith. To this of course no objection is made; for the ~~Con~~ stitution already provides for such a step whenever a sufficient number desire to take it. It is well understood that the plea of orthodoxy, though ostensibly the main issue really has no very great weight except in the minds of perhaps one or two persons. We believe that the reasons why some in the church continue to side with Mr. Sakurai are their fear of him on account of his violent temper, and the fact that he has their signatures to a promise to retain him as long as he lives as their pastor (or stated supply for the presbytery refused to install him as pastor), <sup>since the church could not support him</sup> and now threatens to sue them if they break the compact!

Mr. N. Tamura in the latest issue of his paper "Inochi" (Life) states that he has learned from a trustworthy informant that we have offered the Asakusa church the sum of three hundred yen (for repairs) and twenty five yen per month for the support of a pastor or evangelist on condition that the church remains in the presbytery. He charges us with having thus "bought the conscience" of



the church, and compares the act with that of the priests who tempted Judas to betray his Lord with thirty pieces of silver. Mrs. Tamura is the publisher of a little paper, "The Japanese Messenger," for circulation in America. We have seen thus far only the first two copies of this publication; but these were of such a character as to leave little room for doubt that this latest and entirely incorrect and injurious report will be given some currency among the home churches. It is to counteract misrepresentation that the above statement of fact is made.

(Signed) H. M. Landis

Secretary  
 Presbyterian Mission  
 (North)

Pract  
 Chief, in the Buddhist temples.  
 (in Hiroshima, Ken)

20 <sup>th</sup>	1,172
21 <sup>st</sup>	1,188
22 <sup>nd</sup>	1,190
23 <sup>rd</sup>	1,211
24 <sup>th</sup>	1,252

aged People  
 Hiroshima city - Ken

over 100	1	7
over 90	17	387
" 80	626	8880

Hiroshima city

Married People 16,657  
 Marriages '91 704  
 Divorces 353

Births {  
 legitimate { girls 939  
 boys 834  
 illegitimate { boys 64  
 girls 88

Ken

249,054	247,849	248,077	246,472	252,512
10,009	10,516	11,544	10,640	9,979
3,772	3,662	3,408	3,652	3,696
boys 16,490				
girls 15,677				
939				
1,049				

Deaths 1,724 { 883 men  
 841 WU

23,800 { 12,348  
 11,458

~~Sum total~~  
~~Population~~

## The Shrines in Hiroshima City.

Sum total	Shrines governed by the Government.	Shrines governed by the Ken.	Shrines governed by the Gun.	Shrines governed by the Mura.	Small Shrines on the mountains or in the woods.	Small Shrines in the village.
76.		1.	1	8	38	28

### The Comparison of the Sum Total. - Sum's Sh. s.

20 <sup>th</sup>	11.901
21 <sup>st</sup>	11.898
22 <sup>nd</sup>	11.899
23 <sup>rd</sup>	11.742
24 <sup>th</sup>	11.740

## The Temples in Hiroshima.

Sum total	Tendai.	Shingon.	Jodo.	Rinzai.	Sodo.	Shin.	Nichiren Ji.
134		15	19	5	13	71	11

### The Comparison of the Sum Total, Buddhist Temples (in Ken)

20 <sup>th</sup>	1.411
21 <sup>st</sup>	1.407
22 <sup>nd</sup>	1.407
23 <sup>rd</sup>	1.403
24 <sup>th</sup>	1.405

### The Comparison of the Total Number of the Shinto-priests (in Ken)

20 <sup>th</sup>	383
21 <sup>st</sup>	381
22 <sup>nd</sup>	391
23 <sup>rd</sup>	408
24 <sup>th</sup>	401

CABLE ADDRESS: "JNCCOUNCIL"

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REV. Y. CHIBA, D.D.

RECEIVED  
NOV 8

Mr. Speer

# The National Christian Council of Japan

10 OMOTE-SARUGAKU-CHO, KANDA-KU,

TOKYO,

Oct 19th 1929.

Rev. Robert E. Speer, D.D., LL.D.

Dear Friend:

Your kindness and hospitality shown me during my recent visit was very highly appreciated. I wish I could write you a personal letter, but as many duties have been pressing since my return, I hasten to express my appreciation even in this form.

It is cause for gratitude that the Executive Meeting of the International Missionary Council was so successful and satisfactory. It was particularly helpful to me in understanding the world's situation of Christianity at this present day.

The privilege of personal fellowship with leaders from different countries all over the world was to me a great joy. It is a wonderful organization. It calls for the heartiest cooperation, and summons us to perfect Christian unity for the advancement of the Kingdom of God in the whole world. I returned home in high spirit, greatly impressed and inspired by the divine ideal fostered during the memorable ten days at Williamstown.

It was my privilege en route to Williamstown to stop at such centers as Vancouver, Toronto and Montreal and get first-hand information and impression concerning United Church of Canada. Their experience will greatly help us in promoting the Church Union Movement in Japan.

On a visit among the Japanese Churches on the Pacific Coast, it was gratifying to see their earnestness and effort on behalf of the Japanese immigrants.

This was my second visit to America, and I found many changes in the American life, due to the development of the mechanical civilization and to the material prosperity. Nine years ago, when travelling through the States, I was almost in blind love, idealizing everything American; but this time I found that I could not remain altogether in blind admiration.

I came to feel that we also have to share in sympathetic attitude the burdens of our Christian leaders in America.

Surely the world has many troubles. Each nation and people has its own peculiar problems; but it is the high privilege of us Christian brothers to be able to share each other's burdens for glory of our common Lord.

I have given a full report of the Williamstown Conference to the Executive Committee of our Council; and they were much satisfied with the results of the Conference.

My heart leaps with joy when I look forward to the great task ahead of us. I found upon returning home that our fellow-workers have been duly preparing for the three year Evangelistic Campaign which we call the "Kingdom of God Movement".

Our new Government, the Hamaguchi Cabinet, has just started a "Spiritual Mobilization", calling for the cooperation of all social and religious organizations to meet and help in the solution of the national, economic and thought-life problems. It gives us Christians another opportunity to redouble our efforts, and perhaps even to lead the religious and social workers of other system.

I believe the time has now come when our churches, being somewhat developed, will be able to enter into real cooperation with the churches of other lands in the work for the advancement of the Kingdom in all the world.

I regret to hear from time to time expression of the opinion that ere long our country will need no more missionaries. The missionary enterprise is a world-wide task. There is no boundary of distinction between countries and races. Real world-wide cooperation in fulfilling the last command of our Lord, "God ye therefore, and make disciples of all the nations", is really just beginning. We shall continue to look for your cooperation and prayers in the tremendous task that confront us in our country.

May God bless you richly in your life and work. I shall long remember you and shall be anxious to share the ever increasing friendship thus begun.

Very sincerely yours,

Akira Ebisawa

Chester Place , Englewood  
April 1st 1919.

My dear Dr. Speer,

I came back home from the hospital yester day evening. Your kind letter of 2<sup>nd</sup>th. was a great consolation to me and was read over and over while in the hospital. I also appreciate your calling by phone, and your visit to the hospital and to Mrs. Kano. I really have found no proper words to express my thanks. This month is the month of trial to me. I suffered from boil two weeks before I became erysipelas. Two sad news reached from JAPAN, while I was in sick bed; one informed me of the death of my dear father: the other of the death of one of my brother in law. But, I feel so thankful that our Father loves me so much that He has given me such a great trial. While in the hospital, I was full of thanksgiving thought, and waited calmly His Will. Thanked God that He again sent me back to this world! I must fight a good fight.

I also thank Mrs. Speer for her beautiful flowers. The pansies lasted four days and comforted me greatly.

The League of Nations will temporarily prevent the wars, but not eternally. Unless all nations awaken and go to Christ, there never will be the true peace in the world.

Japan is now meeting many difficult problems, both externally and internally. I believe that Japan is now under the God's judge. ISAIAH II-4. I hope that time will soon come that Japanese people repent for their past sins.

Let me thank you again for your kindness.

Your Very Truly  
Hisaakira Kano

W. E. Whitener

RECEIVED

Denver, Illinois,

1920  
6-56  
756

15

October 23rd 1920

Mr. Speer

Board of Foreign Missions,  
156 Fifth Ave.,  
New York.  
Dr. Robt. E. Speer, Secty.

My dear Dr. Speer:

It was a great pleasure to meet you in Chicago some time ago, and to hear you speak again, and to see such splendid audiences assembled to hear Christian messages. When one sees the thousands that were in that great Orchestra Hall it gives an unmistakable proof of the virility of our Christian religion and it's influence upon our American people. I spent nearly three weeks in Chicago visiting various churches and attending some lectures in McCormick Seminary, and working with the students there with a view to getting some recruits for our Japan Mission. While the methods of work followed in the Chicago churches is not suitable for our work in Japan, yet it was a great inspiration just to see the throngs in the churches and at the great Moody Tabernacle.

It is too early yet to say what the results of my work among the students at McCormick will be, but I found several splendid men, very suitable men for Japan, who are now considering that field with their fiancées, and I trust that there will be some applications coming to the Board soon. I was very happy to learn that Daniel Buchanan has been assigned to our mission, to go out next year. He is a fine man, and well equipped to take almost full work after the first year of language study. He was in Yamaguchi Ken, at Hagi and Yamaguchi, for several years and did fine work with students. I found that not much work had been done in McCormick to get the Japan field before the students. Very few men have gone to Japan from that Seminary, only two graduates in thirty years being now on the field - Reischaur and Lake. This generation of students seemed not to have heard about Japan at all from a missionary from that field, and they seemed very glad to hear about it. They were very sympathetic. ~~Many~~ Most of the Volunteers of the 1921 class are practically committed already, but I have good hopes for several from the 1922 class coming to our Mission. If you could send some literature on Japan to the Volunteer Room, McCormick Seminary, it would be very useful. They have nothing that I could find in the way of leaflets and pamphlets concerning the modern problems and needs of our mission.

Everything is in readiness for our sailing except the tickets. We expect to leave Denver Nov. 12th, spend Sunday Nov. 14th in Mrs. Whitener's church at Aurora, and leave from there to the coast Nov. 15th.

I have just had a letter from Dr. Brokaw advising me of the mission action in regard to the Asagawa missionary residence. I hope the Board will approve their action in this matter as speedily as possible, for we must buy land and get the contracts let by the first of April if we are to finish the house by the time the snows come. From your letter of May 8th 1920 I take it that the Board is ready to build in

Asahigawa since the money is available from the Osaka funds. Dr. Pierson has just written that a certain man in Asahigawa who owned about a half a block in a very desirable part of the city, that is, desirable for us because it is so close to the Bible House, is having to sell because he went security for a kinsman who has failed in the potato starch business. Good locations in that part of the city are scarce and Dr. Pierson advises buying <sup>20-45</sup> this. He is willing to sell part of his land at Nokkeushi to make it possible if that is necessary, and he wants me to be prepared to act right away. He didn't say how long this land would be held, but most Japanese debts must be paid by the last day of the year, so I imagine the land must be sold before that time. We expect to reach Japan about the 10th of December, and I would appreciate it very much if I could know the action of the Board by that time. If ~~##~~ action has been taken in time for me to hear before leaving America it would be fine.

With kindest regards, I am

Sincerely yours,

A handwritten signature in cursive script, appearing to read "H. C. Whitman". The signature is written in dark ink and has a long, sweeping underline that extends to the right.

Kanazawa Ges. School,

Joshi Jokein





Report of the Kanagawa Girls School.  
Kanagawa, Japan

- (1) Forty pupils were enrolled the last year.
- (2) Thirteen were from Christian homes.
- (3) Fourteen were baptized Christians.
- (4) Twenty four were boarders.
- (5) Sixteen were day pupils.
- (6) Expenses -
- (7) Income.
- (8) The school was opened Nov 1<sup>st</sup> 1884 as a private school with only four pupils. In April 1890 permission was granted by the government for the formal opening of the school. There were twelve pupils enrolled at this time.
- (9) Thirty three pupils have been graduated.
- (10) Twenty six of these were Christians.
- (11) The graduates are occupied in various ways, some as Bible women some as teachers in Christian schools, others as wives of pastors and teachers and some have married into non Christian homes.

(12) One hundred and eighty five pupils have been enrolled from the beginning.

(13) Sixty two of these were Christians.

(14) Twenty four came from Christian homes.

(15) We have two courses of study one in English one in Japanese.

A six year course, two years Preparatory and four Academic.

English Course includes

Smith's Readers.

Writing, Spelling, Conversation, Dictation.

English Grammar, U. S. History,

Rhetoric, Literature, Ethics

American & English Classics.

Vocal & Instrumental Music,

Daily Bible classes either in

English or Japanese.

Japanese course.

Sciences - Mathematics

Chinese History & Classics.

Geography, Japanese Classics,

Arts - Drawing Writing

Embroidery!

16) The aim of the school is to promote the cause of Christian education in Japan, to prepare our pupils to become useful members of society and especially to give them training for Christian work.

17. About half an hour a day is devoted to vocal music, the Imito-oku-ja system is used, Organ lessons are voluntary those who take the instrumental music pay one yen per term additional tuition.

We had for three years a Bible Training Department in the school from which seven Bible women were graduated.

We have also a Flourishing Christian Endeavor Society in connection with the school, regular meetings are held, during school

house and all the pupils  
attend. We have also a Girls  
Daughters Society and many of  
our Christian girls are actively  
engaged in the school and other  
forms of Christian work.

Our Industrial Department  
has just about reached the  
stage where it will support  
all the pupils without receiving  
scholarships. (right now)

Others pay the fuel board & also tuition; calls in travel,  
4<sup>50</sup> a year & only covers fuel & light & incidentals. Do. for teachers  
salaries.

Laura M. Naylor,  
Kamaguro J. Galbo.

Mrs. Naylor has a good book kept up to date with  
facts of education & a running history of each one  
there are now 8 native teachers. 4 are non-Christians  
teachers - 2 are Protestants; one serving teacher & the writing  
teacher, how opposed Christy. Can in only for certain hours

The ... ..  
 ... ..  
 ... ..  
 ... ..

...	150
...	48
...	53
Boards	74
Day ...	50
Expenses	en 7940.00
Teachers	1548.00
Board, rent, taxes, etc.	3392.00
<hr/>	
Receipts	
...	...
...	...
...	...

These figures are for the school.  
 They exclude ... ..  
 ... ..  
 ... ..



The Boaii Yakuin is the result  
of the union of Goshon Jinnai,  
Tukin, the earliest of our  
mission schools & Takurai Ikkai  
Banchō, founded 15 years ago.

The union was accomplished  
in 1889.

What follows refers to the  
united school.

Graduates	32
Christians	31

The only non-Christian  
ide of a (to be) use, come  
in as a day pupil & s  
the last two years of it  
are.

It is without exception  
the graduates have been  
engaged in some form of  
Christian teaching in the



forming a 2<sup>d</sup> class. These  
radiates, with some of the  
first, in all things. Some  
have returned, and  
members of the Christian  
see into further  
Christian service.

Persons in the  
since 1811. 14

Baptized Christians 11

Persons who  
to the  
Department of the  
are  
not yet baptized,  
there are, we hope,  
Christians.

From Christian Service

The course of study  
in  
Chin Gakko  
with the  
Chin Gakko

school, the same routine is  
to be given than in other places.  
The first half hour of instruction each  
day is given to Bible study, the  
beginning in the lesson with ear-  
nestness, then takes up  
1<sup>st</sup> the books

- 2. Genesis, Exodus 1-20.
- 3. The Hierarchy of Hebrews
- 4. The Hierarchy
- 5. Harmony of the Gospels. (More  
advanced than "1")
- 6. Acts & Epistles.
- 7. Prophecy.

The aim of the school is to  
prepare Japanese girls for  
Christian womanhood & especially  
to train a class of workers to  
meet the needs of the young  
Church of Christ in Japan.

The school is intended for  
girls from both Christian &

hadren

These clubs are instrumental  
music has been down 1.0  
minutes a week, for 30 min.  
of practice time.

And a look at the music  
instruction in  
being, especially for a month  
in the past year or so, some  
long for like the latter.

The instruction is given in  
classes, with the extra charge  
in the book.

Sub-classes /  
Christian

The non-Christian is an old  
gentleman - instructor in classical  
Japanese & Chinese.

The Seniors & Juniors have  
a certain amount of normal  
practice. They are not included in  
the nine "teachers" mention of a

The pupils have organized a  
N. Y. C. A. & a Girls' Glee Club  
Society.

A number of the older girls are  
A. S. Teachers, they sing the hymns &  
lead the singing in the Church.  
Elizabeth P. [unclear]

Wm. [unclear]

July 4, 1897.

The following is a translation of <sup>a</sup> letter sent from a soldier at the front.

"I am one of those who received the Comfort Bags donated by the Woman's Christian Temperance Association. It was the 8th of April, a day previous to the festival we were to hold in honor of the dead, when I was on duty as a sentry, that I was given one of the bags.

"I thought it proper to write a letter of thanks at once, but afterwards was induced to deem it unnecessary to do so, for we, soldiers at the front are justly entitled to receive thanks and comforts from the nation. The sun set and morning came. A month passed and another came. As time passed, my feeling of gratitude increased so that I could ~~not~~ no longer keep from sending a letter of thanks to the sender of the bags. Why? Because it contained a Gospel; - only one small Gospel which is the only comforter I now have about me.

"Let me tell you a part of my experience about this Gospel:

"I am an orphan. My parents were separated from me when as yet I could not distinguish east from west. I do not know how I grew up, and I was not able to receive a regular education. Later, I entered a private school at Sendai, but was called to the army three months before I would have finished the course.

"On my departure for the front I wept in the platform. I wept alone. Some of the soldiers had loving parents who were sending them off with tears: some their wives and children. But I had none to send me off, not even a friend.

"But I was not much sorry, neither excited, when I left the port of Ujina, or when sailing on the sea of Genkai, or when standing near the enemy as a sentry; or even when rushing before the heavy fire of the enemy into the Battle of Mukden. But an intermission came. Month after month, even the shadow of the enemy could not be seen and the noise of a gun could not be heard. Then the thought which had grieved me at the Sendai station came once more upon me. "Must an orphan, who is all alone in the world, remain so forever?" I asked myself. What in the world is so unhappy as one who is left all alone? There are men who comfort themselves by means of wine and tobacco, but I do not like either of them. They are given to us once a week but I hate to see them.

"Wearied but having nothing to comfort me, I began to read the Gospel with no other intention than to kill time. And so God has not forsaken me. Every time I read I find in it more of the love of God.

"This is why I can not help sending you a letter of thanks."

"Gitaro Kaneko"

July 18, 1921.

Mr. M. K. Mukerji, B.A.,  
18 Clive Road,  
Allahabad, India.

My dear Mr. Mukerji,

I am sorry to have been delayed so long in answering your letter of January 6th acknowledging my letter of September 21st addressed to you and the three brethren who had signed with you the letter to me with regard to the relations of the Missions and the Indian Church. I am very glad that my letter commended itself to you. In your letter you speak of your interest in the experience of the Church in Japan of which I had written, and you ask whether I could send you a copy of the scheme which is in force in Japan, with the feeling that perhaps the experience of the Church and the Missions in Japan might be helpful to you.

I have pleasure in enclosing herewith a copy of a letter issued by the Church of Christ in Japan dated July 3, 1906. As you will see, it deals with three questions, the financial independence of the churches, the relation of missionaries to the Japanese Church, and the problem of cooperation between the Church and the Missions. On the first of these points the Synod of the Church of Christ in Japan, *as* set forth in the letter had voted that thereafter Presbyteries should not organize any churches unless such churches were prepared to be financially independent. In the case of existing churches it prescribed that "when a church is unable to support a pastor and meet all ordinary expenses with ut aid from some evangelistic organization it shall be dissolved as a church and constituted a *wa* Bando Kyok~~o~~ (i.e. a company of believers not yet organized as a church). With regard to the second point the action of the Synod provided that "by a vote of the Presbytery missionaries who are members of Missions recognized by the Synod as cooperating with the Church and who sincerely and openly accept the Confession of Faith, Constitution and Canons may be

Mr. Mukerji -2-

electd associated members, all associated members may speak, introduce resolutions and be appointed on committees," but they were not entitled to vote. On the third point the Synod action stated that in its view "cooperating Mission is one which recognizes the right of the Church of Christ in Japan to the general care of all evangelistic work done by the Mission as a Mission within the church or in connection with it, and which carries on such work under an arrangement based upon the foregoing principle and concurred in by the Synod acting through the Board of Missions." The letter of the Church further specifically states on this point "The cooperation which the Church seeks is a cooperation of the Missions as Missions with the Church as a Church. The Missions and the Church acting as independent organizations should make clear and definite arrangements with each other and the evangelistic work of the Missions as Missions carried on within the Church or in connection with it should be controlled by such arrangements.

As you will see by reading the whole letter which I enclose, the Church in Japan faced the question in the most earnest and competent way and sought to deal with the problems involved with both courage and judgment.

A long and interesting history went before these actions in 1906, and interesting history has followed. I shall try to summarize the story briefly for you in the hope that it may be of service to you and others who are dealing with similar problems in India.

At the same time one realizes clearly that conditions differ greatly in different countries. The churches have grown up out of different experiences and the temper and character of the national life in which they are set enters very clearly both into the creation and into the solution of their problems. At the same time principles are the same everywhere, and whatever real principles the experience of the Church and the Missions in Japan embodies are doubtless valid everywhere.

As the printed letter which I enclose indicates, the Church of Christ saw clearly that the problem of cooperation is interwoven with other problems. I think it might be well if I should mention a few of these before trying to tell you the history of cooperation in Japan, because that history was determined again and again in its course

by ~~its~~ <sup>the</sup> appearance in the foreground of some one of these other problems found to be associated with it.

Among the questions which emerged in the course of things in Japan and which were either definitely settled or are still open, are the following:

1. What is the thing to be aimed at? The Japanese Church decided from the beginning, and the Missions <sup>with</sup> ~~agreed~~ it, that its aim should be the establishment of a completely independent Church in Japan, and this independence was understood to ~~be~~ both ecclesiastical and financial. This consciousness of its own autonomous character and responsibility has been ~~dominant~~ <sup>dominant</sup> in the Japanese Church from the beginning, and as you can see, it emerges emphatically in the definition of cooperation which the Church desired, namely, "A cooperation of the Missions as Missions with the Church as a Church, <sup>The</sup> Missions and the Church acting as independent organizations should make clear and definite arrangements with each other". There were times in the history when this aim may have been confused, but only temporarily. There has been almost complete unity of mind from the beginning as to this fundamental point. What all were seeking to achieve was the establishment of a genuine Japanese Church that would embody the genius and ~~command~~ the confidence of the people, that would live by its own life in Christ, and take up its own great task of evangelization.

2. The second problem was to define cooperation. Is it the friendly association of individuals working together as individuals, ~~either~~ self-selected ~~or~~ brought together by their own processes? Is it the carrying on of common work with common resources without regard to the origin of these resources or the effect of this work upon and its relations to the different groups of workers associated in it? Or is it such cooperation as the Japanese Church had in mind, namely the definite ~~agreement~~ <sup>agreement</sup> of living corporate bodies of diverse functions to relate themselves in great common tasks which have for their ~~end~~ the strengthening and permanent continuance of one of the cooperating parties and the cordial disappearance of the other.

3. Such questions <sup>made it</sup> ~~necessary~~ ~~on the one hand~~ necessary for the Missions in Japan to study again their true character and purpose. One of the missionaries in Japan in giving



an account of the Convention of the Cooperating Missions in 1893 which was called to consider this whole question states that this very issue of the aim of a Foreign Mission was raised at that Convention and the two following answers were given:

I. The end of mission work in any country should be to raise up a native Church, with an efficient organization, a sound theology, and a consecrated and able ministry. When this is accomplished the work of the missionary is done. The unevangelized portion of the nation, however great, may and should be left to the care of the native Church. The Churches in America might still need to assist the native organizations with funds; but as soon as an efficient native Church is established, as defined above, the work of the missionary body is over and they should, therefore, be withdrawn.

II. The aim of the foreign missionaries to any country should be to evangelize that country, i.e. to cause, if not all, then at any rate the larger part of its inhabitants to know the truth. The establishment and organization of a native Church as a means, and the most important one, to that end, to that end, but it is not in itself an end. As the missionaries have a work to perform before the organization of the native Church, so they have a work after it has attained such a degree of efficiency that it no longer needs their superintendence. Their work is then to press on the evangelization of the mass of the people, a work that is never finished so long as a large part of the people are lying in heathen darkness.

Perhaps these two aims are not as irreconcilable as the writer supposed, and in either case the question of cooperation exists and must be rightly settled, but it is interesting to see in the discussions in Japan how this question of the real aim of a Foreign Mission again and again emerged.

4. A fourth and equally important question was as to the character of the Church. If cooperation is what the Japanese church conceived it to be, <sup>is</sup> an arrangement between two responsible bodies for the determination ~~of it~~ <sup>and</sup> discharge of their common responsibility, then obviously the Church must be as competent and as autonomous and as responsible as a negotiating body as the Mission. I think it was the perception of this that led the Church in Japan to take such drastic measures in 1906 to accomplish financial self-support. It realized that a Christian Church did not become a Christian Church by receiving the name, but that it was a church when it had the true marks of a Church, namely, first, ~~a~~ a genuine religious faith and life of its own; second, the spirit of self-propagation; third, the will and the capacity for the effective administration of its own affairs, and fourth, such indigenous rootage as made it financially autonomous and self-supporting.

5. Another problem which constantly emerged in Japan was the question of how the Church should deal with its task, whether in some centralized way or by as democratic a diffusion of responsibility and effort as possible. Japan is a small country, and the government is highly centralized in Tokyo. These were influences which the churches felt strongly. Moreover the strong leaders of the Church were largely centered in and about Tokyo. The result was that constantly through the years there were discussions and alternations of policy between the allocation of responsibility to Presbyteries and the working out of the problem of cooperation locally on the one hand, and ~~the~~ concentration on the other hand ~~of the problem~~ in Tokyo and the working out of the problem of cooperation there at the top, so to speak, as a problem between the central Board of the Church ~~on the one hand,~~ and the Missions as such ~~on the other,~~ rather than as a problem of human fellowship of individuals, Japanese and foreigners in their local fields. As you will see by the printed letter enclosed, the final solution was in reality a combination of these. It brought about the sense of honorable understanding and agreement between the Synod, which is the highest body of the Church on the one hand, and the Missions on the other, whereas in the practical working out of the plan cooperation became a matter of conference and action in the Presbyteries.

6. I think there is only one other general point of which I might speak before sketching the history, and that is the interesting way in which the alternations of public feeling in Japan affected the discussions of the problem of cooperation between the Church and Missions. Undoubtedly throughout the years the Church in Japan has kept a steadier mind in these matters than any other body of Japanese people, but even it was unavoidably affected and in the eras when anti-foreign feeling was strongest in Japan the problem of cooperation would take one turn, while in the eras when the sentiment gave place to <sup>a</sup> more kindly and trustful spirit, the problem took on different forms. Looking back over the history as a whole, one rejoices to see the noble way in which the Spirit of Christ has controlled both the Church and the Missions and enabled them to maintain fellowship and achieve a cooperation such as only the Christian spirit could produce.

Turning now to the history of the problem in Japan I think the main facts can be set forth under six or seven periods. The material bearing on this history is very extensive, and I cannot do more than sketch it in the briefest way.

1. Until the year 1864 the functions of the Missions and the Japanese Church were quite clear and distinct. The Missions carried on their work on their own responsibility and the Church did the same, and while in informal ways there was constant conference, this was not organized, and the Japanese Churches sustained no relationship to work supported by the Missions.

2. In the year 1863 or 1864 the Missions at that time constituting the Council of Missions decided to call in the Japanese ministers and workers associated with them for conference concerning matters relating to evangelistic work (I have taken it for granted that you know that in Japan all the Presbyterian and Reformed Missions are united in a common Council of Missions which meets annually for conference, but which does not absorb the authority of the separate Missions, organically. Likewise all the results of all these Missions are united in one Church of Christ in Japan which comprises, accordingly, all the Presbyterian and Reformed Churches. The existence of this Council of Missions has made it possible for the Synod, that is the highest court of the Church of Christ, to confer directly with all the Missions, at the same time of course that each Presbytery has dealt directly with the Missions in its territory.) For a time these Japanese brethren, accordingly, met with the Missions and were consulted on various questions relating to the work. The plan soon came to nothing, however, for various reasons. The Japanese felt that their responsibility was not very substantial. They realized that they were expressing judgments where they were not contributing to the resources which were administered. Furthermore the work had grown, ideas had developed and a more definite plan of cooperation began to be talked of.

3. In 1866 the Church organized a Dendo Kyoku, or <sup>Mission</sup> ~~Board~~ Board which consisted of a certain number of Japanese members elected by the Synod and an equal number of missionaries also elected by the Synod. The Missions agreed to pay three yen for every one yen contributed by the Japanese. Dr. T. T. Alexander, one of the early missionaries,

greatly trusted and beloved by the Japanese, gave me once a sketch of the history of the relation of the Missions to the Church in which he referred to this Board as follows:

"The duties and powers of the Board were confined practically to the collection and apportionment of funds among the Presbyteries. The administration of the work lay with Presbyterial committees. These committees were constituted precisely like the Board itself, that is to say, each committee consisted of a certain number of Japanese elected by the Presbytery, and an equal number of foreigners also elected by the Presbytery. The Committee selected places, appointed workers, determined the amount of salaries, rents, etc., and arranged all the details of the work. The powers of the committees were limited only by the amount of the annual appropriations (for each), which amount was determined by the (Dendo Kyoku, or Central) Board. Of this plan it must be said, (a) That it tended toward a unification of the Church as a whole. (b) That it set the Church to work as never before, and showed that it was capable of accomplishing something. (c) That it did good work, as good as the Missions ever did; it worked well and with little or no friction. Indeed, the plan was so satisfactory that the Missions in Tokyo and the immediate vicinity soon turned the whole of their evangelistic work over to the Presbyterial Committee on the ground. This plan continued in operation for about eight years. It failed at last, first, because it lacked creative power; it had no grasp on the churches, and consequently could not arouse and maintain a live interest in the work. Second, for want of administrative authority. As already said the sole power of administration lay in the Presbyterial committee, and not in the Central Board."

As you can see, reading between the lines, the issue had arisen between centralization and de-centralization in the Church in Japan, and looking back now I think that one of the reasons for the failure of this plan was that not enough was being made of the development of strong self-supporting local congregations. As these grew up, and as the ~~later action~~ of 1906 multiplied them, the Church in Japan became a much more vital and efficient body.

4. At a meeting of the Synod in the fall of 1892 it was decided to elect a Board composed of members residing in Tokyo and Yokohama which should take entire charge of the work, dispensing with the Presbyterial committees. The Board was accordingly elected by the Synod, two missionaries being among the number chosen, and the Missions were asked to agree in the new arrangement. They preferred the old plan, however, and there ensued two years of very earnest study of the whole problem both by the Japanese and by the missionaries, involving the questions of Presbyterial as contrasted with centralized administration, of the real aim and purpose of the Missions, <sup>and</sup> of how to increase the efficiency both of the Church and of the Missions. The result was that at the next meeting of the Synod in

Mr. Mukarji -3-

July 1894 it was agreed by all that some change must be made. <sup>In consequence</sup> ~~as a result~~ the Church established a central Board, entirely independent of any relationship with the Missions, to carry on all the missionary and evangelistic work of the Church, and provided that the supervision of this work by the evangelistic committees and the Presbyteries should be turned over to the Central Board. For the next few years the Central Board carried on its work independently while in the different Presbyteries the situation varied in character and intimacy of relationships between these Presbyteries and the missionaries working in them.

From this time until 1906 the Church and the Missions worked together not inharmoniously, but without any definite plan of cooperation. The Synod of the Church on the one hand, and the Council of Missions on the other, taking up positions which seemed at the time to be at variance. The action of the Synod in July 1897 was as follows:

"The report of the committee to investigate the subject of cooperation with the Missions:- The Committee has examined the matter of cooperation as reported from each of the Presbyteries, and since we do not observe a single instance of proper cooperation we propose the following resolution: That, whereas, a cooperating Mission is one that plans and executes all its evangelistic operations through a committee composed of equal numbers of the representatives of a Mission working within the bounds of a Presbytery of the Church of Christ in Japan, and of members of said Presbytery, be it Resolved, that a committee of seven be appointed to consult carefully with each Mission having hitherto held cooperative relations, and further that if it appear necessary to the committee, it shall have power to call a special meeting of the Synod."

The action of the Council in August 1897 was as follows:

"Whereas, the Synod at its late session in Tokyo adopted a minute in regard to the matter of cooperation between the Presbyteries and the Missions, stating what, in the opinion of the Synod constitutes cooperation, and appointed a committee of seven to confer with a similar committee of the Cooperating Missions on the subject, be it Resolved, that in view of individual and widely differing responsibilities, cooperation is, in the opinion of the Council, best carried out where the Japanese Church organization, in its sessions, Presbyteries and Synod, directs all ecclesiastical matters, availing itself of the counsels and assistance of the Missions or missionaries as occasion arises; while the Missions direct their own educational, evangelistic and other missionary operations, availing themselves, likewise, of whatever counsel and assistance they may be able to obtain from their brethren in the Japanese Church; and that under the circumstances it does not seem best to enter into cooperation as defined by the Synod, but to recommend (to the several Missions) that a committee be appointed of one from each Mission to confer with the committee of the Synod in a spirit of fraternal good will, for the purpose of communicating the opinion of the Council and endeavoring to promote a better understanding on the subject of cooperation."

I was in Japan in 1897 and attended this meeting of the Council, and had many

most interesting conferences with the Japanese leaders. It was interesting to see how earnestly and courageously every one was seeking to find the right way. The people were not looking for what was easy or smooth, but what was right, and all were prepared to make whatever sacrifices were necessary in order to accomplish the right. With *strong* conviction but with fine spirit and patience the Japanese and the missionaries agreed together to work on steadily side by side, hand in hand until they could work out some satisfactory arrangement.

5. In 1905 the Synod felt that the time had come to take the matter up afresh and it did so both with the Missions and with the Boards at home in a printed communication, a copy of which I enclose. This was the letter to which our Board sent the reply which was embodied in my letter to you and your three associates. The Missions and the Church of Christ in Japan took the matter up afresh in the same spirit which had marked all their fellowship through the years and plans were worked out which were <sup>ac</sup>cepted both by the Church of Christ and by the Missions of our Board, of which there were two at that time in Japan, now united in one. I should add that <sup>two</sup> ~~one~~ of the Missions of the Reformed Churches reached the same conclusion <sup>with</sup> our Missions while the other Reformed Mission and the Southern Presbyterian Mission entered into a somewhat different arrangement. The arrangement in the case of our Missions is that in each Presbytery in Japan where we are at work "all evangelistic work done by the Mission as a Mission within the Church or in connection with it is carried on under a cooperating committee representing the Presbytery and the Mission". The full plan is as follows;

1. Presbytery to elect a Board of Counselors for Mission evangelistic work of the same number as the number of missionaries, the number together with a representative appointed by the Dendo Kyokai to be the same as the number of missionaries.
2. The Board of Counselors, together with all the ordained missionaries, members of this Mission working within the bounds of the Presbytery, to constitute a joint committee for the administration of the evangelistic work of the Mission.
3. This joint committee to decide in regard to all the evangelistic work of the Mission within the bounds of the Presbytery, such matters as the opening and closing of evangelistic fields, the appointment and dismissal of evangelists, the fixing of salaries, the amount of aid to be given to Dendo Kyokwai, etc. The Committee may also make suggestions to the Mission concerning the supply and distribution of the evangelistic missionary force.

4. An annual meeting of this joint committee to be held in connection with annual meeting of the Presbytery. At this meeting the work of the past year to be reviewed, and estimates for the work of the coming year made out and the work planned for. Thereafter any questions that may arise to be decided by the local missionary or missionaries in consultation with the Board of Counselors or a sub-committee of the same.

5. This plan of cooperation may be modified by the joint action of the Church of Christ in Japan and the Mission according to the teachings of experience and the growth of the work. Should either party desire to terminate this arrangement, it may be done at any time upon a year's notice.

I do not know how helpful this history may be to you in India, but I think that it teaches many lessons which will be of service and which I trust there may be opportunity for us to talk over fully in India.

There are one or two of these lessons, however, on which I venture to speak just a word. One is that evidently the thing of chief importance is the spirit in which these problems are dealt with. Where men work at them in the patient, fair way in which they have been worked out in Japan a practical solution is sure to be found. Another is that it is important that these problems should be dealt with as realities. The problem was a very real one in Japan. There were two living vital forces at work there needing to be and eager to be wisely related. It was no mere question of authority and <sup>many of</sup> the Japanese never had any desire to share in the administration of foreign funds. Indeed they have shown a feeling of hesitation about doing so and in several important instances have expressed their embarrassment because they were not meeting as they felt they ought to meet their full share. The main lesson, I think, is that adjustments are of less consequence than the spirit in which men make them. I have no idea that the present arrangement in Japan is more than a makeshift to deal with existing situations. The important thing is that both the Church and the Mission there are earnestly at work with all their hearts in mutual trust and common purpose, seeking to do two things, first, to make the Church of Christ in Japan the most powerful agency that it can be made, strong in numbers, fearless in purpose, devoted in its effort to reach the whole population, rich and poor; and second, by and with the Church and in whatever way may be open, to make Christ known to Japan as its only Saviour and Lord.

Mr. Mukerji -11.

Numerically, the Church of Christ in Japan is not a very large body, although it is the largest of the Protestant groups. Its communicant membership is now 34,000, and it has 178 ordained ministers and 82 self-supporting churches. It represents, I believe, the most wholesome and vigorous and fruitful element in the life of Japan. It is shining as a light where light is greatly needed, and its leaders whom I have known for many years are men whom I esteem as highly and love as warmly as any men in the world. I look forward with joy to meeting the Church in India, and to seeing it both in the cities and in the villages, and to joining with you in prayer and study over your great responsibilities and opportunities.

Let me only add in conclusion that the Church and the Missions in China seem to be working out the problem in a way quite different from Japan as a result of conditions of temper and national life which are very unlike those prevailing in Japan. It is evident that the essential thing is the spirit of love and self-reliance and unselfishness, and of service, not authority; of independence and responsibility and respect, of spiritual purpose and aim; of hope and above all of the life of Christ within controlling all.

With kind regards,

Very faithfully yours,

RES/MS



# To Crakko Acct's for, 1896-97

1896	<u>Receipts</u>			<u>Disbursements</u>	
Apr. 1st	Cash on hand	58	265	Teachers' Salaries	903 168
	From Mission	1319	35	Servants' Wages	117 50
	" Tuition	98	90	Scholarships	278 95 1
	" Book Rent		80	Pub. + Adver.	7 03
	" Int. on Money		80	Repairs + Taxes	80 65 1
	" Indust' Dept	165	53	Fuel & Lights	59 49
				Books & papers	6 52
				Incidentals	56 36 5
				1897 Apr 1 Cash on hand	133 97
		1643	645		1643 645
	Managawa Girls' School			m. m. Palmer	



Translation.

Toyama Hospital,  
Tokyo. October 13th.

American Bible Society,  
Yokohama.

I thank you most profoundly for your sympathy in sending to me a copy of the New Testament which I have been longing so eagerly to read all these days.

As for the other books you so kindly sent me I have distributed them among my fellow sufferers in the same room, after having read them all through. Those who received them were greatly rejoiced. I offer you my heartfelt thanks, and further pray for a continuation of the prosperity of your society.

Since entering the Hospital I have been greatly comforted by the Gospel of Mark and other sacred writings, - even amidst pain from my wounds for I received three bullets in my body, one in the breast, one in the loin, and the third in the upper part of the leg. Such was the severity of these wounds that when I entered the hospital I breathed with much difficulty, and was also unable to walk.

But now I am recovering as if the wounds were being wiped out; and I am not only able to walk with the aid of a stick, but also I can breath with ease.

Such being the case I hope you will have no anxiety about me.

All this I most assuredly believe is due to the blessing of Jesus Christ.

With these imperfect words I tender my thanks.

E. Imaizumi.

The following is a translation of a letter received from a converted Buddhist Priest who is a soldier in the Japanese army.

At the front;

September 18th 1905.

Mr H. Loomis;

My Dear Sir;

I congratulate you on account of your ever increasing happiness by the blessing of the Lord. I am enjoying the same happiness and beg you not to be anxious about me.

Hostilities between the two countries have come to an end at last; but the spiritual battles are getting more and more fierce; and we are pleased to see our banners are ever floating victoriously over the enemy.

I thank you for your kindness in sending to me the Tract entitled "Follow me 97th"! I should have written to you long before had I not been so much occupied with official duties. My wounds were completely cured by the 25th of August. The wounds were not caused by the enemies' bullets but by an accident.

On the 31st of August I was transferred to the newly organized "Machine Gun Company"! On the 10th inst I was promoted to the rank of a soldier of the first order. By next spring I expect to see you again (if the Lord should so will).

Throughout the whole of the war the Bible has always been eagerly read. Think of the great assistance in my evangelical work at the front which has been rendered by the books sent by you, brothers. They were indeed the most effectual spiritual medicine in the field of battle.

My greatest pleasure is to lead others to salvation; and to read the Bible; to read it practically.

I hope the day will soon come when I will be able to do "Bible Dendo" (circulate and teach the bible); if such is the Lord's will.

Take good care of yourself, for the sake of the country as well as for the Lord.

Your loving,

Eko.

A few days ago I called upon the Commanding Officer of a detachment of soldiers. He had just recovered from a severe attack of typhoid fever. For some time he was wholly unconscious, and he regards his recovery as quite miraculous. Now he feels that he has a mission; and is anxious to be a leader of righteousness among his people. He came to the Bible House and purchased a copy of the New Testament which he could carry in his pocket and he is desirous of receiving baptism.

The following is a translation of some of his thoughts which he has written out for the benefit of his friends.

"As a matter of course a sick person is unhappy. But we should remember that suffering from such a cause may teach us a useful lesson and should lead us to self examination. Sickness is the castigation of love, and we should bear it patiently and strive to learn the lesson which it is intended to teach. Under no condition should one give way to anger because of his suffering.

One of the sages says; Let us hearken to the way in the morning; We may die in the evening! He was a man like ourselves. Such ideas have come to men of courage in their distress, and there is no doubt it is a truth for general guidance. Blessed is the one who meditates upon spiritual things, and learning the true lesson of life finds comfort therein. When once fully awakened to a consciousness of these things even death is not to be looked forward to with regret. Life and death are only names of different stages of existence. Death is repose and life is activity.

In the Life of Dr Henjaku there is this striking passage; The Sovereign fell sick. When he returned to consciousness he heard the voice of spirits! Although greatly inferior such has been my experience.

That which is true is in accord with nature. Real truth is that which controls the universe. What we seek for is to be found in the laws or phenomena

about us, and the possibilities before us are boundless. Mencius calls it the 'Limitless! Buntensho calls it the 'Spirit of righteousness and greatness! When the reason is active the way becomes apparent; and to those who follow the right course it becomes natural.

Sickness thus helps us to solve the problem of old age and death. It comes to us as cause for developing our higher and spiritual nature, and in this way we ascertain the true meaning of life.

When one gains his powers once more after a period of unconsciousness there comes a conviction that death does not mean extinction but the expansion of our spiritual being; and I believe when I ascend to heaven it will be with the same consciousness that I have here.

Let one only reach this stage and the future is full of hope. He no longer clings to the mere things of time and sense but finds his greatest pleasure in that which is spiritual and eternal. Thus our sickness causes us to hearken to the voice of heaven and the result is most beneficial. Sickness is Nature's method of commanding us to obey its laws. It is one means of salvation. Kitsusaburo Negishi.

From Mrs J.K. McCauley; Tokyo.

"It is now just a week since my first visit to the hospital since my summer vacation and I have had personal requests and have put into the hands of soldiers more than a hundred Testaments.

The first day I took only the 'Christian News! Every face was strange, but with an armful of papers I needed no introduction! Here is a Gochiso' (feast) was heralded from ward to ward. Soldiers and wardens alike beamed with welcome. One fellow said; I do thank you so much for coming and for this paper; but, Oh! may I ask for a Testament? I am hungry, thirsty for one!! I will bring you one next Monday!! That is four days. I may be away from here before that, as I am perfectly well. Oh I want a Bible before I am mustered out!! I will bring it to you myself tomorrow! and his face told the joy that promise gave.

Then he said there are five of my comrades that want them just as much as I do; but they are diffident and do not like to ask for a gift!

'I am just as willing to give you this Bible as you are to receive it. Where where are your comrades? If they come and give me their names in person I'll bring them each one tomorrow!

They were in hearing and sprang to me and gave their names.

The following day I took a bag full, perhaps fifty Testaments, with papers and tracts. No sooner was the shape of one discovered than I was besieged.

'Oh! that is the book we want. We hav'nt had even a portion and soon we will be leaving. Please one. Yes, we know what it is. Some of the men here have Testaments. We have read some of it!

I gave out all (but the six promised) in that ward; and twenty four men wrote down their names with the request; Send them soon. We may not be here long!

I then hurried to distribute the remaining tracts, being physically exhausted, and knowing I could not deliver too many at once.

The next day I took sixty, and besides there were nineteen men with names already written that had to wait. These I will send by a messenger to them today!

From A Russian Prisoner.

Nagoya September 21st.

Dear Sir:

I have just received your letter of the 18th inst and the parcel of reading matter addressed to me and my comrades and I hasten to forward to you our deepest thanks for this new mark of sympathy.

What touches us most is the intention to comfort us and the feeling of compassion that people to whom we are nothing more than strangers show us in these sorrowful days; and we beg you to submit to the kind donors the expression of our sincere and most thankful feelings.

Please to believe me;

Yours very truly;

W. von Wahl

*Lieut. of barracks*

(Copy)

Tokyo June 28th 1905

My Dear Mr. Loomis;

I am just home from the hospital where we gave away the picture books and cards you so kindly sent to me a few days ago. We gave them in the wards where the very sick are. I was much surprised to see how much pleasure they gave. Formerly they were more reserved about expressing themselves, but today, probably because the officers took more interest, they were very profuse with their thanks.

The last time I was in a ward where I was today there were two men in the room and one of them did not speak and the other fellow said he hated Christianity and did not want to hear any singing.

I laid a hymn-sheet, a small tract and the Gospel of John near his hand and after going in to the hall sang "God is love", near the door. Today when he heard we were there he sent for me, apologized for the way he had acted before and begged for a Gatechism and a Bible; and listened, Oh so gladly! while we tried again to tell him of Jesus.

Many letters and cards are now coming from those who have gone to their homes, and seem to have found great comfort in the Bible. One man writes: Truly it is the light of life!

One man was so happy that his father wrote to thank us for the Bible and what we had done for his son.

One who has entirely recovered and gone back to fight again, called while in Tokyo, en route for the battle field, to thank us for the Bible. I offered him other booklets, but he said: No if I take other books they may not let me keep this (his Bible) as it is so large. I have had my pocket made large enough for it, and if I have nothing else I think they will let me keep it; and it is better than all else! Knowing he was right I said no more.

Yours very sincerely,

M.A. Claggett.